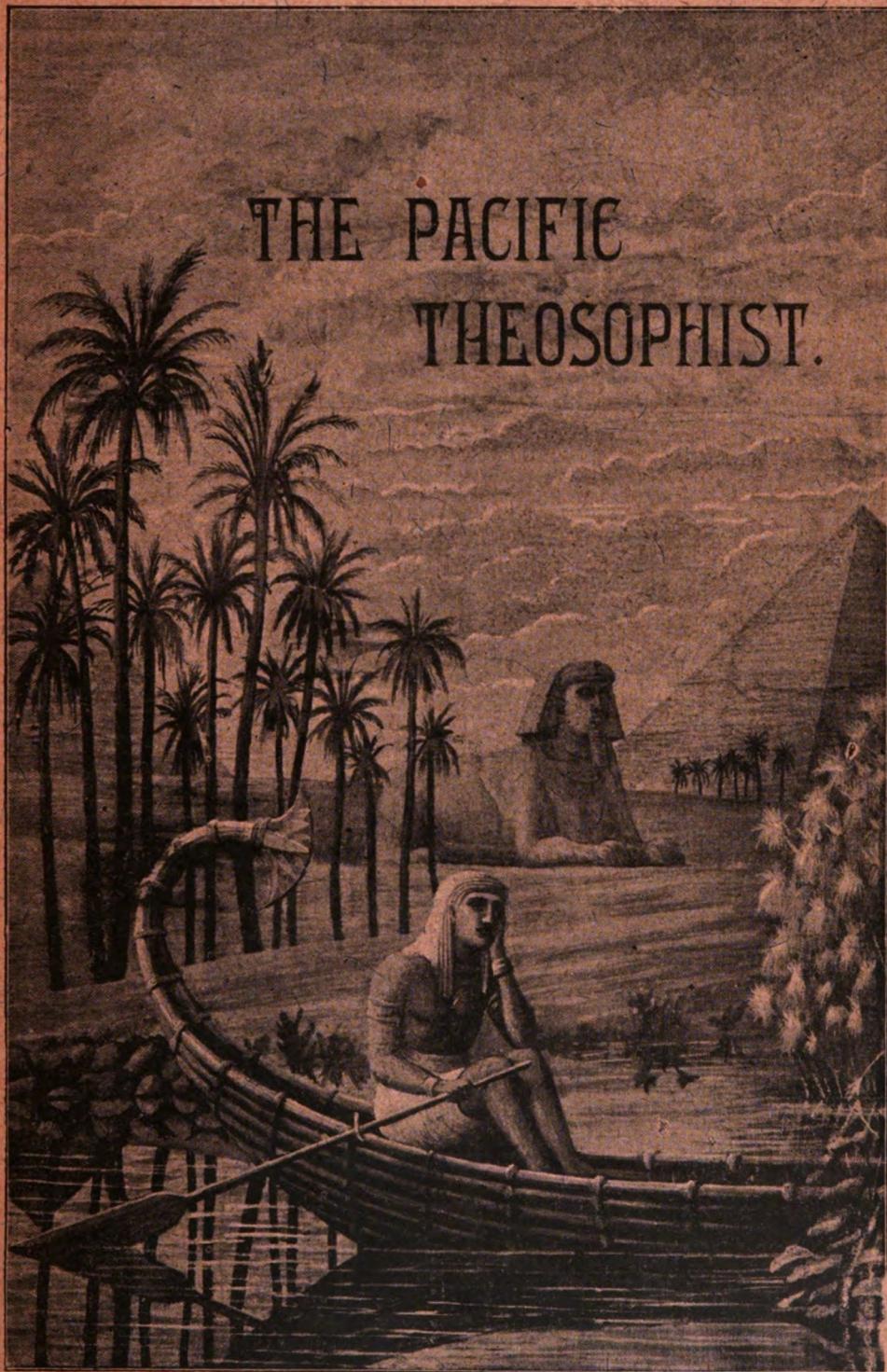


—{ "Seek out him who knows still less than thou; who in his desolation sits starving for
the bread of wisdom, without a hope of consolation, and—let him know the truth." } —

THE PACIFIC
THEOSOPHIST.



A THEOSOPHIC JOURNAL,
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CONTENTS OF THIS NUMBER.

Hypnotism.....	J. Campbell Ver Planck, F. T. S.
Buddhi.....	Stanley Fitzpatrick
EDITORIAL,—	
Brotherhood Pence.....	
Branch Reports.....	
Book Reviews.....	

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HYPNOTISM.

From a Theosophical Standpoint.

The subject of Hypnotism has to-day a marked and ever increasing importance. It is encamped in the fields of Theurapeutics, Jurisprudence, and Sociology, gaining admission to the latter through its bearing on morals.

A brief glance at the medical situation reveals the two conflicting schools—the Substantialists and the Suggestionists, so to name them—disagreeing among themselves and each with the other party, as to whether (A) the remedial value of this agent, or of Suggestion, is real, practical and generally available; and (B) whether their use does not engender injurious after effects. These effects appear erratic; are of the nature of reflex action; or of some abnormal generation, obscure in history, arising in the dark crannies of our psychological nature, and revealing tendencies never before observed in the patient. This uncertainty of the medical schools affects all other fields with doubt.

From the standpoint of Theosophy, one aspect of this subject is the commanding one; all others are subordinate to it. This is the moral aspect. Priority is given to it, not by virtue of human codes, but by those changeless laws of Nature which provide that motive determines the quality of psychic energy, or force, evolved by the Will. Those who believe that "Will in motion is force, and force produces matter," claim that motive is the Selector back of the Will, predetermining the use of one or of another cosmic principle, pre-

senting it now as pure force, and now as force tinctured and impaired by selfish desire. Each such principle works upon its specific plane, accomplishes results of a given order, and may be sub-divided into force current with evolutionary law, and force working counter to that. There is good and evil (spirit and inertia) in every point of the universe, and every force, in action or at rest, declares for one or the other.

For the purposes of this article, the term Hypnotism will be used in contradistinction to Magnetism or Mesmerism. Hypnotism and Mesmerism are two aspects or forms of the same force, while Magnetism is more properly applied to the working of that force in Cosmos. We hold that all forces are differentiations of one supreme vital electric force, called *Fohat*. *Fohat* is the synthesis of force. It is the energetic aspect of the one Substance, the eternal and intelligent Life Principle; all other forces are its countless correlates. Hence magnetic currents may become electric currents and vice versa; they are interchangeable. Thus Hypnotism and Mesmerism are opposite modes of a generic force; said modes, whether universal or individual, being included under the general term, Magnetism.

The basis of Magnetism is not far to seek. It is that Substance variously called Luminiferous Ether, Radiant Energy, Interatomic Ether, Akasa and so on, though the real Akasa lies far back of the ether of modern Science, and is the noumenon of all these lower forms. It has one specific attribute, which is Sound. A recent scientific discovery shows sound creating force in a sensitive substance. Notes of the musical scale, sung into a tube and vibrating against a membrane covered with ductile paste, produce, each, a geometrical form upon the paste. Another experiment shows that a beam of the solar spectrum say green, when passed through a glass containing wool of its complementary color—red—causes the glass to emit a given musical note, which is said to be “Do” in the above case. We have here evidence that ether, the great and necessary connector of worlds, the radiant fluid in which all creation hangs suspended, and which interpenetrates all forms, pours forth from the unseen and unknown Source, radiantly shining, evolving form and singing as it comes. Its spaces are constantly magnetized, and Prof. Tyndall says: “Sound is one of the physical effects which accompany sudden magnetization and demagnetization.” (“Light,” P. 136, Para. 22.)

We have thus a predicate of the great resonance called Aum, as well as of the mystic sounds heard by the self-magnetized yogi. Prof. Tyndall further says: "All the tissues and all the solids and fluids of the human body are diamagnetic." ("Light," p. 145.) "There is nothing but radiant energy," says a writer in "*The Theosophist*," Purush and Prakriti (Force and Substance) are the two poles of the one eternal element and are synonymous and convertible terms. Our bodies as organized tissues are indeed "an unstable arrangement of chemical forces, plus a molecular force, as Prof. Bain calls Electricity, raging in them dynamically during life, tearing asunder their particles at death to transform itself into a chemical force after the process, and thence again to resurrect as an electrical force or life in every individual atom." These manifestations of force may be summed up in magnetic attraction and repulsion, always taking place in the whole body of ether.

Prof. Bain regards electricity as a molecular force. In the November issue of the "*Popular Science Monthly*," an Electrician demonstrates it to be light, while Keely, destroying gravitation in a given mass by the discovery of its key note, shows sound inhering in the etheric constitution of all things, and Professor Crookes has come many steps nearer than any modern Scientists, towards the demonstration of ether (or protyle) as the one basis of all force. It would indeed seem that there is only one magnet in the universe, as Kircher claimed, which magnetizes all creation, and that this is the "Spiritual Sun" of the Occultist, the One Life "whose center is everywhere," in the innumerable radiant atoms which exhibit the eternal motion, now acting, now reacting; now attractive, now repellent. We have here the basis of magnetism; and, when it is differentiated into the life force of man, the basis of Mesmerism and Hypnotism as well.

Turning now to the consideration of these as applied to individuals, we have first to ascertain what has really been done when an operator produces their effects. Bearing in mind that the one Substance is atomic, (we use the word in a higher spiritualized sense) we find that "the manifestations of atomic forces are individual actions of Will, resulting in the unconscious rushing of atoms into the concrete image already subjectively created by the Will." (*Isis I.* p. 61.) These atoms are the monads of Leibnitz, the passive life

elementals of the occultist, which act automatically under the stimulus of cosmic or individual will by the means of which, ideas—thought forms—are stamped upon them as upon a sensitized plate. Each has its own inherent motion. They have been identified with the pacinian corpuscles; they exist throughout free space and inter-penetrate all objects; we take them in by processes of inhibition; it is through them that "occult influences alter the constitution of so-called inorganic matter;" they are the semi-conscious agents of all natural phenomena. In the "Occult World" an Adept describes them as coalescing with the thoughts formed by us, and peopling our currents in space with living pictures or forms sensed by our fluidic bodies; finally modern Science, in the person of Dr. B. D. Richardson, F. T. S., recognizes them, albeit unconsciously, in these words: "I speak only of a veritable material agent, refined, but actual and substantial; an agent having quality of weight and of volume; an agent susceptible of chemical combination, and thereby of change of physical state and condition; an agent passive in its action, moved always, *i. e.*, by influences apart from itself, obeying other influences; an agent possessing no initiative power, no *vis* or *energia natura*, but still playing a most important if not a primary part, in the production of the phenomena resulting from the action of the *energia* upon the visible matter." This, says Madame Blavatsky, is a description of passive life elementals, "one of the countless aspects of our subtle super-sensuous matter, life principle."

Flammerion the astronomer, quotes Dr. Barreti as saying that there is a "special nervous force which he calls radiant neuric force; it is shown to act according to laws analgous to those that have been recognized by experimental science in light, heat, and electricity." Hence this force must be molecular or atomic, or inter-atomic as Keely would say. We have to deal with this force in mesmeric and hypnotic phenomena. Madame Blavatsky states that "in Mesmerism the curative agency is an animal aura, force or fluid in one person, by means of which a peculiar action is set up in the physical system of another." It also appears that while "the earth is charged with one form of electricity—called positive—which it evolves continuously by spontaneous action in its interior or centre of motion, human bodies in common with all other forms of matter, are charged with an opposite form of electricity—negative," and

that organic and inorganic bodies, if left to themselves, will constantly and involuntarily charge themselves with and evolve the form of electricity opposed to that of the earth itself.

This natural law is the basis of gravitation, which is reducible to magnetic repulsion and attraction. The above quotations are from "Isis Unveiled," whose author goes on to say: "When the magnetizer shall have learned the grand secret of polarizing the action and endowing his fluid with a sexual force, he will have become the greatest magician living. Thus the astral light is androgyne, for equilibrium is the resultant of two opposing forces, eternally reacting upon each other. The result of this is Life. When two forces are expanded and remain so long inactive as to equal one another and come to a complete rest, the condition is Death."—Isis VI. p. 25.

The operator, then, knows that the vital airs move in the nerves and are connected with the production of Breath. These vital airs are different kinds of magnetic currents. Their action upon the surrounding ether produces various occult sounds. They are, so say, the different vital rays in the body and form, in their totality, the *Jiva*, called *Prana* in individual man.

All nervous diseases are caused either by the want of this fluid or by its accumulation. Its absence produces debility, and all states of organic exhaustion and breakdown. Its accumulation produces obstruction, congestive states, and the like. These two conditions are the parents of all diseases. Either condition may be set down as a disturbance of magnetic equilibrium or magnetic polarity. A great number of lesser polarities existing between cell and cell, between organ and organ, between molecule and atom, go to make up the grand total of the magnetic polarity of man. An adept mesmeriser would sense the exact centre of disturbance. The less informed operator either gives his own healthy fluid to make up for a deficiency in the patient, or removes local obstructions by increasing the circulation and equilibrating the nervous fluid of the patient. In either case he gives his own vital force and it, of itself, of its own motion, enters the patient's system as a natural and healing force. Sympathy between patient and operator hastens the cure, for the reason that all bodies are either positive or negative to one another, as well as to the earth. If both are positive, "like poles repel." The auric or magnetic emanations are broken or driven back upon

their centre of motion and a jarring or antagonism results. This magnetic disturbance is sensed by the mind as "antipathy." When the rays or currents pass through one another in even flow from centre to circumference, as in cases where one body is negative and the other positive then magnetic harmony results. "There is positive magnetism," says Fludd, fire philosopher, "for the rays pass from centre to circumference, and in this case they not only affect sicknesses, but also moral sentiments." Two bodies thus concur in the production of a positive form of force which can be used by him who has the impulse of will and healthy action. The sympathy is most complete when the other body is charged with the opposite form of force; this is noticeably the case in sex attraction.

The ordinary operator begins by *sub-conscious* action. Back in his mind he has a motive. This motive gives intensity to the will, and *form to the idea*. It classifies his action. That is to say, the moral bearing of his action causes him to choose, unconsciously to himself, by the *selective action of soul*, either one or two forms of force. This is the point of departure between Mesmerism on the one hand, and Hypnotism on the other, and we shall subsequently revert to it. Which ever course is chosen, the after action of the operator is the same. He brings clearly before his mind a mental image of the thing he desires to do.

Dr. Hammond says that "Mind is a force produced" (eliminated, or freed, would be better) "by nervous action; the brain is the chief organ from which the force called mind is evolved." We consider the brain as a reflector; a register of the universal mind. The stress or tension set up in the nervous fluid by the fixation of the Will and Thought acts like crystallization and produces a subjective form or picture, which is, on the plane of Thought, a real one, just as vibration in ether produces forms in sensitive paste. Into this living form as into a vortex, the atoms are drawn; the whole is projected towards the patient by means of a current of nervous or life fluid, liberated by the Will, and effects a lodgement in his system. The atoms, or life elementals, stamped with the image of the operator's Will, automatically fulfill that Will. This action of Will upon the atoms is dynamo-magnetic, just as there is also "a magnetic-dynamic action upon elementals, of different planetary conjunctions and oppositions," so that the adept calculates the effect of such an

influx, and can also "trace the parabola of a thought." (Olcott, "*Theosophist*," Vol. VI., P. 173.) The fact that some of these elementary germs drawn from the psychic nature of the operator, (germs often latent in him; seeds of his previous lives,) remain in the system of the patient, may serve to partially explain the fact that a sudden moral crisis and tendencies hitherto unknown, are often post-hypnotic results in the patient. Such seeds ripen in him under favorable circumstances, when sown in the passive soil to which the operator has unconsciously consigned them. Moral and mental disease is thus contagious—*infectious even*. It is absolutely necessary that the mesmerizer should be pure in life and in mind, in order to secure results of permanent, unqualified benefit. "Will, guided by immutable laws, acts like a blind force. It evolves forms, consciously or unconsciously, according to the principle by which it is guided, and is subject to Law." The adept does consciously all that in the minor operator is unconscious, and he alone *consciously* selects one or another of the cosmic principles, which selection, in the ordinary man, is sub-consciously determined by his motive.

This question of motive we will now examine, for in this the distinction between the mesmerizer and the hypnotizer arises. It is the selective agent. To take first the case of the mesmerizer: his intention is *to give*; it is benevolent, healing. He has rarely anything to gain by his act. He does not desire to *compel*, to *force* health upon the patient; his wish is to give health *if it may be given*; hence he works under the Law. He pours forth his force into the universal medium, satisfied if the currents coincide and his force fulfill its aim; satisfied too, if that aim fails, being modified by the universal currents governed by Law. He accepts Karma, or action and reaction, when his force is thrown back upon its centre, as when it passes, glowing and free, to break down the barriers of disease, or congested Life. From its very nature, his is the *expansive* form of force. The Life force *per se* is colorless, universal; and in so far as he does not color it with the tincture of his personality, having no personal desire in the matter and leaving all to Law, his fluid is not charged with his personal psychic seed, ideas or life forms, and these are not sown in the foreign ground of his patient's nature. Whether he gives vitality or removes obstructions, his force acts with the universal Life force to that end and is no more "his" than the electric-

ity freed by a battery bears the specific stamp of that battery. It is Jiva, guided by evolutionary law, focussed, for the moment, in the operator. When equilibrium is brought about and magnetic sleep is induced, it is brought about just as natural sleep is, by the preponderance of the Life waves, and leaves the soul as naturally free. These waves "rush into the body with greater intensity every hour, and we, being unable to resist them any longer than the period usually observed, they overpower us and we fall asleep. While sleeping, the life waves adjust themselves to the molecules of the body; and when the equilibrium is complete we again wake to continue the contest with Life. If this periodical adjustment did not occur, the life current would destroy us." (Echoes of the Orient, P. 13.) Finally those versed in the finer forces of nature, know that the fire or heat *tatwa* is expansive.

In Hypnotism, all the above is reversed. The intention of the operator is to dominate, to subjugate, to overpower. He may be an experimenter in psychic phenomena or may desire to produce sleep for an operation; either way, his Will is to succeed; its action is explosive and its choice is the contractive form of force. Where his primary object is knowledge, he fails to reflect upon the psychic means taken to obtain it. In the very nature of things his force is *contractive*; it springs from the Karmic plane, the plane of desire. Consequently we may expect also to find that force of his, awaking the animal or instinctual nature of the patient, the life of the Karma plane. These two things are just what we do find. Proof of the first, the contractive nature of his force, lies in the fact stated by modern Science and by occultism both, in rare agreement, viz: "Hypnotism is produced by the *withdrawal* of the nervous fluid from the capillary nerves." These nerves, remarks Madame Blavatsky, commenting upon the work of A. Simonin, a modern experimenter, "being so to say, the sentries that keep the door of our senses open, getting anaesthized under hypnotic conditions, allow these to get closed." Proof of the second fact is given thus by A. Simonin, among others. "In Hypnotism, animal instinct reaches the greatest development," (prefaces Madame Blavatsky.) "So much so, indeed, that the aphorism, 'extremes meet,' can never receive a better application than Magnetism and Hypnotism." How true these words of A. Simonin's, as to the difference between the mesmerized

and the hypnotized subjects. "In the one, his ideal nature, his moral self—the reflection of his divine nature—are carried to their extreme limits, and the subject becomes almost a celestial being (*un ange*). In the other (Hypnotism) it is his instincts which develop in a most surprising fashion. The hypnotic lowers himself to the level of the animal. From a physiological standpoint, Magnetism, (Mesmerism) is comforting and curative, and Hypnotism, which is but the result of an unbalanced state, is most dangerous." The hypnotizer, then, produces an unbalanced and jarring condition, whereas the magnetizer equilibrates and redistributes Life, often giving, or to speak more correctly, conveying, more to his patient. Swedenborg, like the oriental adepts, considered evil the first cause of disease; that "evil" which is represented by the passivity or inertia of nature. It primarily consists in resistance to the normal flow of Life currents and, in the moral world, to the upward tendency of evolutionary law. This moral resistance has its seat in divergences and differentiations of the Life principle. Swedenborg says that "evil acts in the body by closing the minutest vessels that enter into the texture of the larger, hence the first and inmost obstructions and vitiation of the blood. Every individual disease corresponds to its own evil." To put this closure of minutest vessels into other words we should have to describe the contraction of atomic and elementary substance.

The magnetizer gives. The hypnotizer robs. His animal force, rushing from the plane of Desire (Kama) overpowers, devitalizes, brutalizes. The magnetizer imparts a Life potency which proceeds from higher planes; it is manasic.* The selection of one among the seven human principles has been made, in both cases, by the motive which is the determinant of energetic quality or nature, and we find the physiological realm illumined and governed by the majestic righteousness of Soul, by the absolute justice of moral Law.

MRS. J. C. KEIGHTLEY,

*Manas. The Mind.

In the Occult Review.

[No apology is required for the insertion of such a lengthy article in the abbreviated columns of the PACIFIC THEOSOPHIST. Hypnotism is too important a subject, and Mrs. Keightley treats it from the standpoint of thorough knowledge.—[ED. PACIFIC THEOSOPHIST.]

BUDDHI.

In the Glossary H. P. B. has defined this word, Buddhi, as Universal Soul or Mind, with a reference to "Alaya." Alaya is defined as Universal Soul identical with Akasa, in its mystic sense, and with Mula-prakriti in its essence, as it is the basis or root of all things. In considering this definition it seems necessary to modify or extend the ordinary conception of matter. Mula-prakriti is usually spoken of as the "Root of Matter." From the foregoing it appears that it is also the root or basis of Soul. It is said to be the "abstract, deific, feminine principle—undifferentiated Substance." To conceive of Spirit as having substance is unthinkable; yet Soul must have substance. But we must not err by confounding Soul-Substance with what we perceive as physical matter. Between the two are the widest extremes of difference, and yet they are the two opposite aspects of the One.

The first objective manifestation is the film or veil which is Mula-prakriti. This is produced by divine Ideation, or the power of thought. The essence of the thought is the Buddhi principle, or Soul, which clothes itself in Prakriti—Matter. These are the two aspects of Mula-prakriti. The higher this divine Soul-essence, the lower that which finally becomes differentiated into all material forms. Spirit cannot contact matter in its prakritic aspect. Soul acts as its medium or vehicle. Buddhi is divine intelligence. Intelligence, or consciousness is everywhere the link between Spirit and Matter.

The sixth principle in man is the Buddhi principle, a ray of the one universal Soul. But before it can become active the lower man must have been ensouled by Higher Manas, which *is* man—the Kumara—the incarnating Ego. This, and this only, forms the fitting vehicle for the divine Soul—Buddhi. Manas, in truth, has intelligence; but it is the human intelligence, not the divine. This latter it has only by virtue of its union with the Buddhi.

Manas or Mind is not itself intelligence, only the transmitter of it. It is the nucleus or center in which is lodged the individuality, the "I-am-I" consciousness, which is the Higher Ego, and often called the Manasic Entity. As the lower Manas is a projected ray, or a reflection of the Higher, in it is contained the lower consciousness of

the "I" which is the personality. This is the difference between man and the animal, the latter possessing no lower mind projected from a Higher to give it self-consciousness.

Mind and Soul are frequently used as synonymous terms, but there is a difference. Intelligence—consciousness, is the Soul; Mind, its vehicle of expression. Yet for practical purposes the two must be conjoined; thus they have come to be spoken of as one. The real inner principle and the vehicle it uses are different, yet it is only through the latter that we can become aware of the presence of the former; thus we learn to consider them as one.

Buddhi is the Universal Soul, the vehicle of Atma—Spirit. They work together as Atma-Buddhi. In the beginning of manifestation they are the informing principle. This is the Monad which is to journey through evolution, and it begins to individuate, not individualize, at once. Whenever or wherever this Atma-Buddhi consciousness focalizes, or forms a center, there is the beginning of a Soul. It is the germ, the seed whose growth is to be carried onward through all the kingdoms of Nature until the human is reached when it becomes individualized, or in other words, it is now a self-conscious entity. It was a being, an entity before, but not one that was self-conscious.

Nevertheless through all the lower kingdoms, it was a Soul, or what is sometimes termed an elemental, or through mineral, vegetable and animal. In man it becomes the human elemental, and before it can progress farther in the scale of evolution the lower mind must be projected downward to meet it from the Higher Ego. Thus man becomes a conscious Soul or entity; and by using the lower mind to climb back again to the Higher his immortality is won, as it is only thus he can form a union with the divine Soul, Buddhi.

The human elemental is the Kama principle, or animal Soul, and it contains, or more correctly speaking, it retains, all the attributes of the three elemental—the mineral, vegetable and animal—kingdoms, through which it passed, according to the law of evolution, before it could possibly have reached the human stage. Yet it is Soul and must be derived from the one universal Soul; therefore it is the lower or earthly aspect of the Buddhi principle. It is a very common error to consider Kama as bad or evil. It is not Kama that is bad, for it is a reflection of the divine Soul; it is the qualities of

matter, in which it is involved which make it appear impure or evil. Therefore it is not Kama which is to be destroyed or vanquished, but the qualities which act through it are to be overcome.

Wherever we see life, consciousness, intelligence manifesting anywhere throughout the universe it is Buddhi, universal Soul under one or another of the various aspects assumed by matter. But it is only the material forms which differ; one Spirit, one Soul animates all from the highest archangel down to the rock or lump of clay. It is not a different Soul, nor a different degree of Soul—but the one divine, pure, radiant, universal Soul pouring forth its one divine Light through instruments which have reached different degrees in evolving onward toward perfection. It is this unalterable fact in nature which makes "all one" and thus constitutes one eternal, Universal Brotherhood.

STANLEY FITZPATRICK.

Editorial.

BROTHERHOOD PENCE.

The power of co-operation as opposed to individualization was never illustrated better than by the manner in which the late magnificent Crusade was sustained, and made possible. Brotherhood pence—or, as it was then called, Purple Pence—paid almost one-half of the thirty and odd thousands expended in that effort. But since then we have relaxed our efforts as though the necessity were passed, when in reality the needs of the present hour are even more urgent than during those exciting months. The cycle is closing—the old cycle has closed—and the new is dawning. How vitally important that we strike the right key-note for the harmony which is to guide mankind on its newer, brighter pathway!

This key-note is *practical* Brotherhood. Over twenty years have been devoted to theoretical teaching, in order that men might lay a sure, philosophical foundation for ethics. False creeds, false philosophies, blind, materialistic theories, have been overthrown, and this has been accomplished very largely by the efforts of Theosophists. The key-note of that cycle was *theoretical* brotherhood, or, more truthfully, philosophical brotherhood. But now many thousands of men and women are thoroughly grounded in a philosophy which demonstrates the reality and importance of this great fact. These must become teachers, or be untrue to and ungrateful for that which they have received!

But this teaching must be practical—not theoretical, as it has been so largely

in the dead cycle. It does not mean that we shall go out to the hedges and highways and compel men to accept karma, reincarnation, and the seven-fold nature of man; but that we shall go to him in his sorrowing and suffering, his sin and degradation, and light the flame of brotherhood in his heart by our love, sympathy and help. Compassion must be our weapon, true sympathy our fortress of refuge when rebuffed or misunderstood.

This means money, for this is a commercial age. Halls must be hired, lecturers' expenses paid, music secured. The money outlay necessary is so enormous that we must despair but for one thing. And in that one thing lies our hope, and our surety of success. It is our BROTHERHOOD PENCE! Who are so poor in this Western country that they can not give one cent a day? Yet this insignificant sum from each member will accomplish the work.

Brothers, do we realize how strong we are? Have we likewise taken to heart the truth that the way to spiritual progress is sacrifice? To give that which we do not need nor miss—this is not giving! At least, it is not sacrificing. Saith the *Gita*, "*But for him that maketh no sacrifices there is no part nor lot in this world; how then shall he share in the other?*"

Brothers, the opportunity to sacrifice is the most priceless of all opportunities. To be permitted to hear, to learn, perchance to teach, these are indeed privileges, but to have the opportunity to sacrifice—this is the greatest good that can possibly befall us! Let us see to it that we do not deceive ourselves—that we do sacrifice, in truth and reality! For real sacrifice is so hard, and its sham and counterfeit so easy! For the poorest, sacrifice becomes just so much easier in proportion to the direness of his poverty. For the great mass of us it is almost impossible. Let us take it for meditation for a time, and see if a way does not dawn. Said One who knows: "*Many have given, but they have not sacrificed!*"

BRANCH REPORTS.

To the Coast Branches:

Aurora T. S., Oakland, Cal.—Aurora Branch is pushing forward despite the karma which has bereft it of so many workers, who have left for travel and adventure in the direction of the Hyporborean Land. Sunday lectures in September were, "Meditation," Julius Oettl; "Why this Discontent?" Miss Anne Bryce; "The Silent Witness," Julius Oettl; "Our Other Lives," Mrs. J. D. Hassfurther.—MISS S. G. ATTERBURY, Secretary.

Blue Mountain T. S., Elgin, Or.—Our average attendance was nine during the month. Our meetings are small, but we are the more earnest. Some of the members gave addresses on the subject "Why I Believe in Reincarnation."—J. C. HUG, Secretary.

Excelsior T. S., San Jose, Cal.—We recommenced our Sunday meetings September 5, after a summer vacation. A good attendance and considerable interest is manifested.—MISS L. S. MORGAN, Secretary.

Mangrove T. S., Sacramento, Cal.—The Branch continued uninterruptedly

during the progress of the State Fair to hold Sunday evening and Branch meetings. Strangers occasionally dropped in, and were always greeted with the discussion of some interesting Theosophical subject. Folsom Prison, the protege of Sacramento "Theosophs" is well cared for, notwithstanding the necessity for a fifty-mile drive. Sunday lectures: "Occultism and the Occult Arts and Sciences," Dr. J. S. Cook; "Correspondence and Analogy," Alfred Spinks; "Death," J. Egeberg; "Simple Theosophy," H. A. Burnette.—ALFRED SPINKS, Secretary.

Kshanti T. S., Victoria, B. C.—September lectures: "The Growth of Hinduism," A. P. I. Calderwood; "Nature," H. W. Graves; "Why We Do Not Remember Past Lives," G. F. Jeanneret; "Misery: Its Cause and Remedy," F. C. Berridge.—W. H. BERRIDGE, Secretary.

Narada T. S., Tacoma, Wash.—The Branch has begun active work after the natural dullness of the summer months. Audiences have been good and very attentive at both the public and Branch meetings. The Lotus group commenced its work again September 19 with a large attendance, including many new faces. Seventy-two names are on the Lotus roll. September lectures were: "Theosophy and Christianity," Mrs. Sheffield; "Cause of Discontent," Mrs Brooks; "Capital Punishment," R. H. Lund; "God: Who Is He?" F. I. Blodgett.—R. H. LUND, Secretary.

Pasadena, Cal., T. S.—Attendance at our Sunday lectures and Tuesday evening Branch meetings has been good all summer, notwithstanding very warm weather. Many new faces are seen among us continually, and our members are all active. September lectures: "Brotherhood," Mrs. L. F. Weiersmuller; "Evidences of Reincarnation," Abbott B. Clark; "Cycles of Inspiration," Rev. W. E. Copeland; "Harmony," H. A. Gibson.—MISS EDITH WHITE, Secretary.

Petaluma, Cal., T. S.—Mrs. Mercie M. Thirds on Sunday September 19, addressed an audience of twenty on "The Object of the Theosophical Movement." Numerous questions followed. An increase was noticeable in the demand for Theosophical literature.

Prometheus T. S., Portland, Or.—The Lotus Group convened again on September 26. The beginners's class, by Mrs. Webster, meets on Friday evening. Sunday lectures were: "Reincarnation, not Transmigration; a Theosophical Doctrine," Mrs. L. R. Webster; "The Secret Doctrine," Miss S. J. Niles; "A Comparative Study of Religions," Mrs. R. M. Glasou; "Unity," J. H. Scotford.—MRS. LAURA D. DURKEE, Secretary.

Salt Lake, Utah, T. S.—The Branch continued its regular Sunday meetings during the summer. During the month the following papers were given: "Comparative Religions," A. V. Taylor; "Why I Believe in Reincarnation," Mr. Atterbury; "Universal Brotherhood as Political Economy," Mrs. A. V. Taylor; "Theosophy and its Bearings on Everyday Life," Mrs. Louise Boyden.—MRS. LEOLINE W. BROWN, Secretary.

San Diego, Cal., T. S.—Our public meetings, especially Sunday lectures,

have been well attended, many strangers being present and manifesting great interest. Rev. W. E. Copeland made us a visit of several weeks, and the Branch received great benefit and help from his talks. Lectures in August and September were: "The Waking World," Mrs. J. Y. Bessac; "Theosophy and the Spirit of the Age," Stanley Fitzpatrick; "What Theosophy Has Accomplished Toward the Religion of Brotherhood," Miss Jessie Mayer; "Individual Responsibility," Dr. Lorin S. Wood; "The Emotional Nature," Mrs. Sabrina Hyde; "Centers of Consciousness and the Real," Mr. Opperman; "Theosophy and Brotherhood," Ernest Harrison; "Cycles of Inspiration," Rev. W. E. Copeland; "Theosophy and the Bible," Mrs. Wheelock; "Rounds, Races and Globes," Mrs. Ella Dean.—MISS MARION MC CONAUGHEY, Secretary,

San Francisco, Cal., T. S.—Work is progressing in usual good shape. The Lotus group has started on its new era. Steps have been taken toward the organization of the International Brotherhood League. Lectures and papers in September were: "Theosophy in the Bible," Dr. J. A. Anderson; "Theosophy and Ethics," Mrs. C. H. Bunker and Miss Mercedes Burnham; "Freedom," Mrs. Mercie M. Thirds; "Psychic Development," Miss Anne Bryce and Mrs. Nellie E. Dashiell; "Origin and Objects of the Theosophical Movement," Dr. Allen Griffiths; "Independence," Mrs. Alma E. Keith and Dr. Allen Griffiths; "Why This Discontent?" Miss Anne Bryce; "Globes, Rounds and Races," Rev. W. E. Copeland.—A. J. JOHNSON, Secretary.

Santa Cruz, Cal., T. S.—Lectures by Dr. Allen Griffiths were well attended and good press reports given. His lectures were on "Heredity" and "Sun, Moon and Stars." The Branch Library proves useful. During August and September the Sunday and Wednesday evening meetings have continued as usual. Times are looking brighter for our Branch.—MRS. LUCINDA H. LITTLEFIELD, Secretary.

Seattle, Wash., T. S.—Our Branch is making arrangements to hold a Brotherhood Bazaar, in connection with all the other Branches, and will try and make it a success. We are pulling together in unity, and trying to hold up the hands of our Leader in loyalty and work. Subjects were discussed as follows during September: "God; Who Is He?" F. I. Blodgett; "Communion With Spirits," Aug. W. Schroeder; "Color and Form," Fred G. Plummer of Tacoma; "Between Two Earth Lives," J. C. Greenbaum. Attendance at all meetings good.—FRANK I. BLODGETT, Secretary.

Stockton, Cal., T. S.—Open meetings were resumed the first of September. During the month Rev. W. E. Copeland gave three lectures, which were well attended, and seem to have awakened an interest in Theosophy among the townspeople. Lectures during the month were: "Aims and Purposes of Theosophy," Mrs. Conley; "What Is Theosophy?" Mrs. Southworth; "Christianity and Theosophy," Mrs. West; "Cycles of Inspiration," "Life Is Harmonious Vibration" and "Theosophy in the First and Nineteenth Century," Rev. W. E. Copeland.—MRS. E. F. WEST, Secretary.

Vancouver, B. C., T. S.—Our young Branch here shows a strong vitality

Activities are increasing, as also are the interest and earnestness of the members, and our Sunday meetings are gaining in attendance and usefulness. Our members seem to realize that Theosophy is not an easy go-as-you-please religion; but means solid work for humanity and plenty of it. Lectures for the month were: "Seven Principles," Brother Knapp; "Aims and Objects of the Theosophical Society," Sister Moir; "Brotherly Love," Sister Swallwell; "Capital Punishment" and "Reincarnation," Brother Beken; "Optimistic Philosophy," Brother Mallett.—T. PARSONS, Secretary.

Northwest Theosophical Committee is now duly organized body, with headquarters at Tacoma, Wash., and is under the guidance of the following officers: President, J. H. Scotford of Portland, Or.; treasurer F. I. Blodgett, of Seattle, Wash.; secretary, R. H. Lund of Tacoma, Wash. The Committee represents all the Branches now existing in Oregon, Washington, Montana, Idaho, and British Columbia, and proposes to pursue a regular and systematic Theosophical propaganda within that territory, and especially to form new centers and assist all newly formed and weak Branches. Work has already been begun on this line by members of the Committee, and plans for the work during the fall and winter are being prepared. The Secretary invites correspondence from all Branches in the territory mentioned, and desires that monthly reports be made to him of doings and activities in the line of propaganda work.—R. H. LUND, Secretary.

AMOS J. JOHNSON,
Secretary P. C. T. C.

REVIEWS.

"Yermah, the Dorado,"* by Mrs. Frona Eunice Wait, is the most remarkable novel which has appeared in a decade at least. It is a story of San Francisco, but the time is boldly pushed back to nearly twelve thousand years ago, and the people who lived and loved when this our beautiful city was "Tlamco," are the *dramatis personæ*. The civilization was Atlantean, and the time when the last island of this great continent sunk beneath the waves.

One is astonished at the wealth of detail which the story presents. The authoress seems perfectly familiar with ancient "myth," tradition, history, archaeology, geology, old and existing fauna and flora, and the thousand-and-one other subjects germane to her title. Her descriptions, whether of natural scenes or of olden customs, are marvels of word painting. She sees that which she describes, and makes the reader share her almost clairvoyant vision. In the wealth of study displayed in her work, one is reminded of Augusta Evans, except that the reading of the latter was superficial and useless, while Mrs. Wait's book might almost be taken as a text book for the study of old Californian traditions. This is a most useful feature, yet lovers of romance will not be disappointed, for through the pages runs the thread of a sweet and chaste love story. The ending, to be sure, is tragic, but not horrible, and could not be otherwise if it correctly describes the tragic termination of Atlantean civilization. Running through the work, too, is a thread of philosophical reasoning which points out clearly the moral causes which lay behind this great world-catastrophe. Mrs. Wait deserves sincere congratulations upon this her maiden effort in a most difficult department of literature.

* William Dooley, San Francisco. Price, \$1.25.

A PARTIAL LIST OF BOOKS

ON THEOSOPHY AND KINDRED SUBJECTS,

To be Obtained Post-paid from the Pacific Coast Theosophical Committee, Room 30 Academy of Sciences Building, San Francisco:

Adventure Among the Rosicrucians.....	paper, 50c; cloth	.75
Among the Gnomes (Hartmann).....		1.75
Animal Magnetism (Binet and Fere).....		1.50
Astral Light (Nizida).....		.75
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Occult World (Sinnett).....	paper, 50c; cloth	1.25
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[List of Books continued on last page.]

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And the Way to Health. By J. D. Buck, M. D.

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